



I commend my Soul to God
I forgive my Enemies
I die innocent!



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I forgive my Enemies
I die innocent!

REFLECTIONS, 9

MORAL, AND POLITICAL,

ON THE MURDER OF

LOUIS THE SIXTEENTH:

IN A SERMON, [King II]

PREACHED ON THAT OCCASION, ON SUNDAY,
FEBRUARY 3D, 1793;

AND PUBLISHED BY PARTICULAR DESIRE.

THE KING, was a good Man, with some Faults. His immediate Destroyers, bad Men, with no Merits, but what render their Vices more dangerous. They have made the *Form of Justice*, set its Hand to MURDER; and, the *Form of Reformation*, to ANARCHY. A Set of Men, that are for a dutiful Prince, and an inhuman People.

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1793.

TO
THE RIGHT HONOURABLE
THE LORD MAYOR,
THE WORSHIPFUL
THE ALDERMEN,
AND
THE COMMON COUNCIL,
OF
THE CITY OF LONDON.

My Lord, and Gentlemen,

IT is but a few Years ago, that, upon a very critical Occasion, you were called to particular Exertions, for the Security of *The ecclesiastical Establishment* of this Country. The Situation, to which I was then appointed, afforded me an Opportunity, in my official Capacity, of attending your Debates, at that interesting

teresting Crisis; and, I have the Pleasure to recollect, with what Wisdom and Resolution they were conducted, and with what Success they were followed.

Very lately, you have been convened, on an Occasion of still greater Magnitude and Importance; as it seems to involve in it a possible Apprehension, that not only our ecclesiastical Establishment, but our *civil Constitution*, our *Existence*, as a *Nation*, may be at stake. Such, at least, are the Threats, which have been held out by the fanatical Politicians of a neighbouring Kingdom.

A Kingdom — to introduce the incomparable Description of a most learned
learned

learned Prelate — “ once great in Learning, Arts, and Arms, now torn by contending Factions! her Government demolished! her Altars overthrown! her First-born despoiled of their Birth! her Nobles degraded! her best Citizens exiled! her Rites, sacred and profane, given up to the pillage of Sacrilege and Rapine! Atheists directing her Councils! Desperadoes conducting her Armies! Wars of unjust and chimerical Ambition consuming her Youth! her Granaries exhausted! her Fields uncultivated! Famine threatening her Multitudes! her Streets, swarming with Assassins, filled with Violence, deluged with Blood! and her Monarch deliberately murdered!”

[Peace]

[Peace to the Shade of the sixteenth Louis! Though denied an honourable Interment, may the Arch-angel's Trump find out every Particle of his martyred Dust, and raise it to Glory, Honour, and Immortality! — His Father, the late Dauphin, it is reported, was singularly pious — praying twice a Day himself in his Family. And the departed Son's Sorrows may have been framed to answer the Father's Prayers for his Salvation. The King's last Will and Testament certainly knows no other Plea for Mercy, than what Protestants acknowledge — *The Sacrifice of the Lamb of God.*]

All the Revenues of a fallen Monarchy, Nobility, and Clergy, says
a Wri-

a Writer, whom every body should read *, are now converted to Instruments of Destruction. Ambition, and Conquest, seem to shoot out with more rank and noxious Vegetation, under the Democracy, than under the Monarchy of France. The vast and mischievous Schemes of *Louis the Fourteenth*, are now acting over again, only under a different Disguise. The new Philosophers, already discover very unpromising symptoms of their using Superiority or Victory with Moderation. In spite of all their bellowing about *Equality*, they seem eager to depress every other Nation below their own level, and to be impatient

* See Dr. Black's Reasons for preventing the French, under the Mask of Liberty, from trampling upon Europe. *Debrett*, Piccadilly.

of *Equals*. In one Feature they resemble *Louis the Fourteenth*; who, it has been observed, was not content to make Enemies by his actual Power and Ambition, but to multiply them by his Ostentation and Insolence. In whatever light we regard the present French, whether at home or abroad, the *Tyranny* of the Servants seems, at least, not less intolerable than that of the Masters, whom they have condemned in the lump, to Death, Exile, Imprisonment, and Poverty. Formerly their diplomatic Intrigues were confined to Seduction in the higher Circles of Government; now they spread their Mines through a whole Country. Like *Guy Faux*, nothing short of a national Explosion, and wreck of the Constitution, seems adequate to

to their malignant Propensities. Throughout their whole Proceedings, the predominancy of the national Features are superlatively visible. They seem, many Centuries, to have retained the same Passions, if there be any Likeness in the following Portrait of an eminent Historian: "An inconstant Spirit, the Thirst of Rapine, and a Disregard to all Treaties, disgrace the Character of the Franks."

Sudden Success, or Elevation, especially in weak and vain Minds, is sometimes equally dangerous as adversity. If such brilliant Success should continue to attend the French Arms, there is Reason to apprehend they will consider Europe as subsisting by their Tolerance, and Clemency.

meny. Their Rhetoricians and Generals talk of making Preparations to stalk over Europe; to mow down disobedient nations; to drag Kings at their chariot wheels; to subvert in one general wreck, all the fixed principles of *Order*, *Subordination*, and *Society*.

The Writer of the following *Reflections* has formerly been favoured with the Approval of those, to whom they are addressed; and, upon that Privilege, begs leave to solicit your Patronage of the present Publication. Flowing, as they do, from the most unfeigned Attachment which the first political Constitution in the World deserves, they will nevertheless receive peculiar Weight from the broad Shield of
 your

your Protection. In the hope of which, he dares to venture forth; insensible to the Few, who shall presume to disregard your superior Sanction.

He cannot, however, forbear to seize this happy Opportunity, of congratulating the Metropolis of these Realms, that, on both the Occasions, already referred to, it has had a chief Magistrate, to fill the Chair, possessed of Vigilance, Integrity, and other Qualifications, particularly adapted to unusual Incidents. Nor is the Prospect, in *immediate Succession*, less reviving.

With every proper Apology for detaining your Attention, so long,
and

and with equal Respect and Gratitude, I have the honor to be,

My Lord, and Gentlemen,

Your most obedient,

Obliged, and humble servant,

The Author.

REFLECTIONS,

MORAL AND POLITICAL,

&c. &c.

JER. IX. 9.

SHALL I NOT VISIT THEM FOR THESE
THINGS, SAITH THE LORD? SHALL
NOT MY SOUL BE AVENGED ON SUCH
A NATION AS THIS?

THIS Chapter is introduced with one of the most pathetic strains, that ever fell from the lips of the weeping Prophet Jeremiah. It is a Lamentation, which, if I may be allowed the figure, seems to bleed at every pore; and the Heart must surely be

B

impene-

impenetrable to every tender feeling of Sorrow, and of Woe, that does not heave an involuntary Sigh at the mere Recital of it —

“ Oh ! that my Head were waters, and mine Eyes a Fountain of tears, that I might weep Day and Night for the slain of the Daughter of my People ! ”

“ Oh ! that I had in the Wilderness a Lodging-place of way-faring Men — that I might leave my People, and go from them ! For they be all an Assembly of treacherous Men ; and they will deceive every one of his Neighbour. They weary themselves to commit Iniquity, and proceed from Evil to Evil.”

It appears from hence, that the two-fold subject of his inexpressible Grief was, the multiplied Depravity of the People, whom he is deploring, and the inevitable Miseries which he foresaw would accompany that Depravity. In the prospective View of which, we find him saying, “ Consider
ye,

ye, and call for the Mourning-women, that they may come; let them make haste, and take up a Wailing for us, that our Eyes may run down with Tears, and our Eyelids gush out with Water; let them teach their Daughters, Wailing, and every one his Neighbour, Lamentation—for Death is come into our Windows, and is entered into our *Palaces* !”

How far a Strain of Sorrow, so bitter, and so deep, may with any propriety be applied to the State and Circumstances of a neighbouring People, shall be referred to your own Judgment—after I have taken Occasion, from an Event almost universally reprobated and abhorred, very calmly to inquire, *What a Nation ought to be, upon all the most useful and amiable Principles of Nature, of Reason, and of Religion;—what has been the Character and Conduct of a neighbouring Nation, and what Cause it has to apprehend the avenging Visitations of Heaven;—and, what are the Lessons of national Instruction it is our Duty to collect from their present Situation.*

In the Discussion of these Points, we shall leave entirely out of our consideration what has been so often agitated and so little understood, that is to say, *a State of Nature*. The Term itself is *vague, equivocal*, and perhaps *undefinable*; the Thing, a mere Figment of the Imagination. We have no distinct Ideas at all upon the Subject, in a political View, either innate, or acquired. And, in consulting the Records of all History, which is supposed to be the Key of Knowledge, we have no satisfactory Evidence, that such a State has ever existed, but in the Brain of speculative and chimerical Politicians*.

It would be as little to the Purpose of our present Design, to investigate here the

* The only rational Sentiment, that has been advanced upon this Subject appears to be, that, "The State of Nature was, originally, a State of Subordination; since from the Beginning some were born subject to others; and the Power of the Father, by whatever Name it be called, must have been supreme at the first, when there was none superior to it."

Origin

Origin of civil Policy *—the Rise and Progress of Society—or the gradual Improvements in Civilization. The more material Object before us is, to consider, *what a Nation ought to be*, upon all the most valuable and defensible Principles of *Nature, Religion, and Reason.*

By a *Nation*, we are not to understand, a vast multitude of Persons collected together in any given Spot of the habitable Globe, and called by the same Name; but a large Body of People, united together by some common Bond, for the common Benefit—and, therefore, very properly denominated, *a Community*. What is it then, that politically constitutes such a Kind of Community? what is that, which is essential to its very Being, as well as to its Preservation?

The first Principle of operation, in the breast of every Person, who is capable of

* See an admirable Sermon, in which this Point is discussed by Dr. Horne, late Bishop of Norwich.

being

being a Member of any Society, is, HAPPINESS. It is as necessary to his Nature, to desire this, as it is to breathe, in order to exist. If there be any Question, implanted and interwoven in our very Frame, it is, Who will shew us any Good? And, it is a Question, as justifiable, as it is connate.

What is the first, lawful, natural, and universal Principle of action in every rational Intelligence, ought certainly to be the first Principle of action, and the ultimate View of every associated Body—and, of course, of what is called a Body politic, or Nation. Every Nation ought to have for its principal Object, the greatest Degree of social, general Good, or Happiness, that, all Circumstances considered, can be attained*.

Admitting this Position, which nothing but the most egregious Folly, or Insanity, would ever think of disputing—I feel my-

* See *Hey's* admirable Dissertation on *Happiness* and *Rights*.

self standing on the firmest ground I can desire, when I assert, that, There can be no general, nor individual Happiness, without general and established ORDER. Order, is the very Peace and Harmony of the World — of all Worlds — of the Universe itself. The great Creator of Heaven and Earth — the Supreme Mind — is a God of Order: and we are told, that, in the grand Movements of Creation, he proceeded according to Order; as all its surprizing and diversified Effects sufficiently illustrate.

So that the Voice of Nature—the Voice of Reason—the Voice of God—every Species—every Gradation of Species—every System of Things, in the mineral, vegetable, animal, in all the visible World—planned by infinite Wisdom, executed by infinite Power, and proposed to our Regard by their divine Author, all cry aloud to every one of us, to obey the sacred Dictates of *Order*. There can be no national Good, without national *Order*.

Hence

Hence it is, that the most profound Writers upon the great subjects of Legislation, Jurisprudence, and political Institutes, however they may differ in some secondary Particulars, in some incidental Points, all agree in this Sentiment—all meet in this Axiom—that, every Mode or Form of Government, even the most absolute Monarchy itself, is to be preferred to *Anarchy*. And why? Because, That is destructive of all Government—of all Nations—of all Happiness. That is, the very Death and Diffolution of all *Order* *.

In arguing from Facts—from Things as they really are—which indeed is the only fair, judicious, and useful Method of arguing, in the present Case—it has been found

* “ The World, I believe, would be much pleasanter to live in,” says a very acute political Writer, “ if a *Spirit of Order* and Regularity prevailed much more than it does.” This Point I do not enlarge upon; but rather wish it to be observed, that *some* Degree of *Order* and Regularity is in a Manner *forced* upon us by our Nature and Situation, in all or most of those Actions, which are performed by a Number of Persons acting together.

to be beyond the utmost Efforts of human Ingenuity, to contrive a more effectual Plan for the greatest Degree of general Good, or individual Happiness, than that of SUBORDINATION. In this Plan, the Analogy, or Similitude, between that of a single Family, and the whole Community, is perfectly exact. Let the Experiment be made, whether it be practicable, for the several Inhabitants of the same House, Parents and Children, Husbands and Wife, Master and Servants, in the nature of things, to enjoy so much respective Felicity and Comfort, in any other way, as by due *Subordination*. If not, it must follow of necessary Result, that, as the greatest Good arises from the greatest Order, the greatest Order arises from the greatest proper *Subordination*. And this Subordination will never be objected to but by Ignorance, Pride, and ill Temper.

It has been repeatedly and most justly observed, that, Savages themselves cannot live in a State of *absolute Equality and Independence*. In civilized Communities, a

Ship cannot be navigated, a Regiment cannot march, a Family cannot be holden together, without a Subordination established and preserved. And was all Government dissolved, and the World actually reduced to that State, out of which some have supposed that civil Policy originally sprang, it would be a Scene of Uproar and Distraction, and a Field of Blood, to the final Consummation of all things.

We have been told indeed, with more dogmatical Assertion than argumentative Evidence, by a modern Incendiary, that, as Subordination necessarily implies Submission, "Submission is beneath the Dignity of Freedom."—To which it has been replied with greater Propriety and Truth, that, "Submission is a term particularly expressive of the Virtue of Beings in our present State of Existence, and perfectly compatible with the true Dignity of the highest human Character."

The most wise, impartial, and benevolent Measure, that has ever been devised,

to

to reconcile all the different Ranks in Society to this Doctrine, has been, equal LEGISLATION. Or, *Government by Laws*, to which every distinct Class of the Community is equally subject—not the Sovereign himself excepted. But, in the very Idea of Government, there is of necessity implied, a POWER, to make the Laws—a *Power*, to judge the criminal Offenders against these Laws—and a *Power*, to execute the apportioned Punishment, denounced against the Breach of the Laws. There can be no difficulty, I presume, in allowing the Indissolubility in this chain of Connection. For, it is a Connection of common Sense, of universal Reason, and of unsophisticate Truth.

Without perplexing a Matter so obvious, as well as important, by stating the multiplicity of Opinions, which have been advanced upon it, if we disbelieve that political Government is of divine Institution, it *must* be acknowledged, that its origin is founded in the Expediency, and Utility of the thing. Human Life would be some-
villan
thing

even worse than Chaos without it. The Outrageousness of our Passions—the Irregularity of our Wills—the numerous Seductions and Enticements to the commission of Evil, and Injustice—and the Insufficiency of the moral Sense and natural Conscience, to hold us under any adequate Restraint, would throw every thing into such an uninterrupted Scene of Agitation and Confusion, as must necessarily disquiet every moment of our Existence; and compel us, in the bitterness of our Spirits, to exclaim, “It is better for us to *die*, than to *live*.”

Taking it for granted then, that the very State of our Nature impells us to a State of civil Policy, for the sake of personal, as well as general Good—which are necessarily involved in each other, by the Constitution of things; taking it for granted too, from the foregoing Premises, that some sort of political Government *must* be established, and operates in greater Utility, than can be obtained without it; the plain Question is, what Mode of Government is really

really the best? the most to be desired? irrespective of all the Partialities, which may occasionally result from Times, Places, or Circumstances, by which we are liable to be misled, and betrayed.

Human Reason, it is now thoroughly understood, I believe, has no innate Knowledge: it is not a natural Storehouse; but, a Faculty, by which we receive Knowledge, *ab extra*, from without: and that Knowledge, so far as it relates to this Life, is supplied by Information, and Experience*. The Reason of Man has therefore been employed, for the vast period, of several thousand Years, in investigating the comparative Excellencies of the different modes of Government, which have been adopted by different States. And, if we may suppose that human Reason is, by this time, competent to form a decided Judgment, it should seem that, *A limited and hereditary Monarchy, is, of all others, the wisest, the safest, and the best.*

* See Locke, on Human Understanding.

Such

Such, however, is the Opinion of the highest political Wisdom of a Nation, which we have every cause to place in the first class of Superiority in the known World; and the Nation, I mean, is, blessed be God, our own.

The political Pulse of this Nation has very lately been felt; the political Judgment appealed to; and the political Will consulted. And, what has been the Issue? At a Crisis, in which the Alarm was tremendous, it became universal. It was acknowledged, it was deplored*. It produced a solemn Deliberation. And, The associated Voice of the whole Country, was, ~~the~~ LOYALTY, to the happiest of all CONSTITUTIONS, over which the most amiable of all SOVEREIGNS is chosen to preside.

* Notwithstanding all that a violent Partizan has boldly affirmed to the Contrary, the Writer of these pages can attest, that, even in the retired Spot of his Residence, there were Exertions of a seditious Nature *very alarming*; and such as it would be improper to specify *particularly*.

To this national Association of Unanimity and Allegiance, under the kind Providence of that Being, without whom all human Wisdom and Power can avail us nothing, we may now look up, with some degree of Confidence, for the Peace and Security of these highly-favoured Realms. But, in the Peace and Security, which we hope to enjoy ourselves, is it possible for us, as Men, as Citizens of the World, or as the Disciples of the benevolent Founder of our Religion — is it possible for us, to be insensible to the dreadful Enormities — the unprecedented Transactions of Barbarity, Injustice, Assassination, and Regicide, which have dishonoured and contaminated a neighbouring Nation? A Nation, which in the course of but a few years, seems to have reached with hasty strides the very Apex of all opposition to Humanity — to the noblest Principles, that can adorn, or dignify, our Nature! A Nation, which appears to be ambitious of leaving itself without a Parallel in Brutality, and Impiety, not only in the records of History that is past, but of Ages yet to come—till
Time

Time itself shall be no more!!—"Shall I
not visit them for these things, saith the
Lord? shall not my Soul be avenged on
such a Nation, as this?"

human Wisdom will say, "nothing," we may now look up, with some
degree of Confidence, for the Peace and
Security of these highly-favoured Kingdoms.
But, in the Peace and Security, which we
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pity, not only in the records of History
that is past, but of Ages yet to come—till
Time

PART II.

HOWEVER much the Belief of the moral Government of God may be slighted, insulted, and philosophized away, by modern Degeneracy and Profaneness, it has ever been considered by Mankind, antecedent to this Age of metaphysical Politicians, to be the very Basis of all true Religion, and good Policy. It has always been supposed to be contained in the very Idea of Religion. For, what can the Term itself intend, but the obligations we owe to God, as standing in the relation of moral Agents to the moral Governour of the World? with which, we must unavoidably connect the Belief of his moral Government *.

In attempting to form any suitable Conceptions of this great Superintendant of

* See many inimitable Remarks on the Subject in Bishop Butler's Analogy.

the Universe, we cannot but conceive of Him as a Being of infinite Wisdom, and Justice, of infinite Goodness, and Power. Whatever Deviation, therefore, he perceives in any of his Creatures from that Rectitude, he enjoins, either by the internal Monitions of Conscience, or by the external Dictates of his sovereign Will in sacred Writ, we have reason to fear his righteous Justice will avenge, and his Power will punish: and that too, from a Motive of real Goodness. For, every Deviation from moral Rectitude, and from the divine Will, is an act of Irregularity—of Disorder—and, in proportion to that Irregularity and Disorder, of Misery. And, it is an egregious Mistake, if we can imagine, that the Goodness of God is not equally displayed in his love of Order, as in all the other countless instances of his Beneficence to Mankind. Order, is Heaven's first Law—and, therefore, should be ours.

But, as if a neighbouring Nation had entered into an infernal Conspiracy against every

every thing that is sacred, honourable, and humane, and had made it a leading Resolution of their national Convention, to glory in That, which all surrounding Nations know to be their Infamy, and Shame — where is the Pen of the Historian, who shall be equal to the painful Task of describing the deliberate Cruelties, with which the pages of their future Annals must be stained? and over which, it would be even shocking not to suppose, that the eye of Truth, and Pity, of Mercy, and Charity, of Righteousness, and Peace, will be forced to weep tears of Blood!

If to be a KING, is to render us liable to fall into the hands of *such* illuminated Barbarians — of *such* unrelenting, and pitiless Obduracy; to fall into the hands of those, whose Politicks, whose Liberty, whose Religion, have taught them to take an everlasting Farewell of all the noblest Sentiments of MAN; if to be torn, in the very Vigour of his days, from all the endearing Ties of conjugal, parental, and social Attachment, by the rude Violence of

infatuated Ruffians—if *this*, is to be a King, no wonder that *The illustrious Sacrifice*, whose untimely Death has occasioned these Reflections, should, in his parting Address to his Son, pronounce it *A Misfortune*. A *Misfortune*, which has heaved a Sigh from every Heart in *Europe*, but from those, who are too hardened either to suffer, or to lament.—“ Shall I not visit them for these Things, saith the Lord? shall not my Soul be avenged on *such* a Nation, as *this*?”

The *Visitations* of Heaven are of two Kinds—in Favour, and in Judgment. The former, are the happy Lot of every righteous Nation; the latter, of That, whose Character is the reverse. When the inspired Psalmist is soliciting the greatest Blessing omnipotent Bounty could bestow upon him, he says, “ Remember me, O Lord, with the Favour, which thou bearest unto thy People! O *visit* me with thy Salvation!” And, when the most illustrious Display of the divine Mercy and Grace to Mankind, is celebrated in the sacred Writings, it is in such Language, as this—
“ Blessed

"Blessed be the Lord God of Israel, for he hath *visited*, and redeemed his People, and hath raised up an horn of Salvation for us,"

On the other hand—when the moral Governour of the World is denouncing his righteous Judgments, against a corrupt and wicked Generation, it is said, "Hew down trees, and cast a Mount against Jerusalem: this is the City to be *visited*; she is wholly oppression in the midst of her. As a Fountain casteth out her Waters, so she casteth out her Wickedness: violence and spoil, is found in her—before me is grief and wounds continually. Were they ashamed, when they had committed such Abominations? Nay, they were not at all ashamed: neither could they blush. Therefore they shall fall, among them that fall: at the time that I *visit* them, they shall be cast down, saith the Lord."

Among the various offences, which usually provoke the most awful appearances of God against a Nation, we may very safely

safely reckon those of general Diffipation—
 Luxury—Falsehood—Perjury—and un-
 bridled Licentiousness; together with their
 consequent Disregard of Religion, Mo-
 rality, and Virtue, and all the sublime
 exercises of Devotion, and Faith.

Here then, without departing from that
 candid Interpretation of Men and Manners,
 which becomes the conscious Infirmary of
 our Nature, what can we think? what can
 we say? of a Nation, which at this mo-
 ment is the object of deserved Abhorrence
 to every generous Breast—to every Friend
 of good Government, of Justice, and of
 Law? Has it not indeed, for the last Cen-
 tury, been a Nation of Infidels, under the
 Mask of the vilest Superstition, that ever
 shocked the names of Reason, Benevo-
 lence, or Piety? Has it not been a Nation
 of political Treachery, even to a Proverb?
 not the *Punica Fides* more so. Has it not
 been degrading itself lower and lower, till
 it has sunk into all the Dregs of gross Ir-
 religion, and even plunged at last into the
 very Monstrousness of *Atheism* and *Regi-
 cide*?

cide? Blaspheming their God!! and then, murdering their King!! And that too, with every accompanying Circumstance of unprecedented Indignity, Insult, and Barbarity! hurrying him like a Brute, from his Palace to a Prison—from his Prison, to a Trial—from his Trial, to a Scaffold!! refusing him the Society of his Family, imprisoned with him!! debating, whether they should grant him the Assistance of a Counsel and Advocate, to plead his Cause!! denying him only a Respite of three Days!! and, to consummate all, when he was dragged to the fatal Block, forbidding him the Privilege of a common Malefactor, when he was desirous of addressing himself to the gazing Spectators*!!!

“ Shall I not visit for these things, saith the Lord? Shall not my Soul be

* Not however satisfied with the Blood of this royal Victim to the most unexampled Inhumanity, I have lately been informed upon good Authority, that they have entirely destroyed his mortal Frame, by the Application of quick Lime—that no Atom of it may remain, to receive any future Honours.

avenged

avenged on *such* a Nation, as *this*?" A Nation! that can *boast* of its being the first Example in all History, of a People, that ever attempted a Form of Government, that had nothing to do with God, or Religion!!

Of this Nation, it was said, by one of the first Writers of our own Country, about forty Years ago, "As we are at war with the Power, it were well, if we were at war with the *Manners* of France. A Land of Levity, is a Land of Guilt. A ferocious Mind is the native Soil of every Virtue, and the single Character, which does true Honour to Mankind"—of whom, their Conduct has been the eternal Disgrace. And, as to Kings, which they affect to despise and dethrone, are they not unworthy of any that deserve the Title? For, almost the only two, they have ever had, that did deserve it—*Henry the Fourth*, and *Louis the Sixteenth*, of equally unfortunate Memory—they have assassinated, and murdered: while, to that Monster of Injustice,

Ambi-

Ambition, and Perjury, *Louis the Fourteenth*, who, with the Zeal of a persecuting Bigot, and the Sensuality of an Epicurean, sacrificed the blood of Millions to his foolish idea of Glory, they paid every thing but divine Honours!! First, they have *created* Tyrants; then, they have *massacred* the Tyrants, they had made; and, are now become something even worse than Tyrants *themselves*!!! For, of all the Tyrants under Heaven, democratic Tyrants are the most to be feared.

Not that we need be much surprized at this sad Peculiarity of Character in a Nation, of whom *Voltaire*, their great Historian, Philosopher, and Idol, has insinuated, that, notwithstanding all the fascinating Address, external Politeness, and Vivacity of Spirit, for which they have been admired by some, and distinguished by all, they have a constitutional Fierceness and Brutality about them. And indeed, a late fatal Occurrence, if it stood alone, transacted, as it was, with every accom-

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panyment

panymment of cool Barbarity, is sufficient to confirm the propriety of this remark — and to establish, that, they are a People, *sanguinary, ferocious, and resentful**; whom, nothing but the Hand of Heaven can correct, and regenerate.

So far are They, however, from any moral Blush of Penitence and Shame, that they have all but the Effrontery, to propose themselves, as Models of Imitation for other Kingdoms!! They have the Effrontery to tell you, that in a late infamous Proceedure, they were performing an Act of public Justice, in the Eyes of all Europe! No! Let it be proclaimed, let them be assured, that, The Eyes of all Europe turned away from the hideous Sight, with Execration and Horror. — “ Shall I not visit for these things, saith the Lord? shall

* There is some presumptive Evidence of the Truth of this, in the Conduct of the French Females — I do not call them *Ladies* — who, since the Murder of their late Sovereign, have been wearing a Ribband, in Triumph, which they call, “ *The Blood of the King!!!*”

not

not my Soul be avenged on such a Nation,
as *this*?"

For, as it has been admirably expressed by a nervous Writer, "where Nature and Religion find themselves too weak to redress the Extravagance of Men's Manners, a Blow from Heaven must do the Business, or the Societies of the World would fall into Confusion and Diffolution. But the great Judge and Ruler of all things, who, even for his own Honour has undertaken the Protection of *Law, Order, and Justice*, here below, will not suffer these to *fall*, so long as he suffers the World to *stand*. And therefore, when Vice has got above all Cure, and scorns the Corrections of *Fear and Shame*, God himself lays hold on Judgment, makes bare his Arm, and, by doing Justice upon daring sinners, does then most eminently do Justice to his own Providence too."

But, let us pause for a moment, and relieve our Attention, by fixing it, for a
little,

little, on that brighter and more interesting Scene, which has illumined and beautified the British Sphere for the preceding Century. In the unprejudiced Contemplation of which, we behold that inviting Assemblage, *the Spirit of Christianity—the Spirit of Liberty, and Law—the Spirit of Loyalty, and Courage—and the Spirit of Commerce, and Benevolence*, all conspiring together to give us that Superiority in the Earth, as a Nation, which ought to be our thankful, and our humble Triumph. From *the third William*, to our present Sovereign, where shall we find a Series of Government, or a Succession of Kings, worthy to be compared with our own? And, to the immortal Honour of our Characters, most renowned for every human Excellence and Dignity, we find them panting, as it were, for Energy, Vehemence, and the very Soul of Language, to express their Abhorrence of the Regicides and Monsters of a neighbouring Country.

While

While one of them is fired with this generous Indignation, you will hear him saying, of this calamitous Event, that, It was a Defiance of Justice—a Violation of Humanity—an Outrage of Religion—a detestable Deed, which was regarded with Horror, throughout every part of this Island, and which, he believed, produced the same effect in every part of the Globe, where Christianity was practised! A Deed, in reflecting on which, we should consult the honour of human Nature, by endeavouring to draw a Veil over it, in hope that the whole Transaction may be forgotten for ever: because in all that had followed, and was likely to follow, it filled us with such Grief and Horror, that the human Mind was scarcely able to support itself under the Affliction! It would be a Consolation to Humanity, to blot it out, dismiss it from the Memory of the present Age, expunge it from the page of History, hide it from the rest of the World, and conceal it from Posterity for ever.

But,

But, as this could not be the case, as this was not in the power of Man, nor could the dreadful Scenes of Proscription and Blood, that would be an everlasting Stain on the Character of France, be concealed from our view, nor the consequence of them escape the Breath of Tradition to Posterity, it was therefore a Duty upon us, to take care, that, with them should follow our fixed and determined Hatred of such Acts. It was our Duty, to record to Posterity, in justice to ourselves, that, upon every Principle, by which Man is bound in life, *this Deed* must be declared to be *the most inhuman*, that the History of the World had ever occasion to attest; and the natural Effect of *the Principles* maintained in France: Principles, that rested upon grounds, utterly subversive of all *Order—new*, in the history of the World—contradictory to all *Experience*—repugnant to *Morality*, and even to *Revelation itself*—and finally tending to *the complete Misery* of the human Race; by depriving Government of its Energy, and each Individual of every thing that was dear to him,

him, and which brought to a fatal Catastrophe a lawful Sovereign.

You will hear another saying, upon the same melancholy Circumstance, and with a like noble Inflammation of Mind—that, “It was as inhuman, as it was unjust, to sacrifice an innocent Man to the Cruelty of infamous Individuals. It was shewing a total Want of every Principle of Magnanimity, which ought to be the Impulse of a description of Men *avowedly* engaged in emancipating the greatest Nation in Europe from Despotism. It was a cowardly, flagitious, unparalleled Deed—at the bare Recital of which, Posterity would shudder, and express the greatest Astonishment that it could have been perpetrated in the enlightened eighteenth Century. Were he to dwell longer on the melancholy Catastrophe, his Feelings would be too powerful for him to sustain—he must dismiss it with the utmost Abhorrence!”

In short, we must be convinced by this time, that, “A Revolution, which was fostered

fostered in its beginning by the Vows of all Orders, Distinctions, and Parties in the State, in proportion as it has developed itself, is likely to become fatal for many years to the Cause of *real Liberty* all over the world; by the fears, the hatred, the horrors it has inspired, during the series and progressions of its Crimes; and which are now riveted for ages, it may be, in the Minds of Men, by the consummation of the most *barbarous, unjust, and unnecessary Murder*, that disgraces the annals of the human History, the Manners of any Nation, the Morals of any Age—the *Murder*, of one of the mildest of all their Monarchs, the kindest Patron, the most affectionate Friend, the most amiable of Men!"—Such is the *iron Rod*, by which *political Equality* is to govern the Nations of the World!!

In the midst, however, of all the Gloominess and Horror, the Infamy and Woe, with which this atrocious Transaction is encompassed, let me not omit to notice the one cheering Ray, which brightens this dismal

dismal Scene. In the last Will and Testament of this illustrious Sufferer, we meet with an Assemblage of *Patience in Sorrow*—of *Piety of Mind*—and of *Benevolence of Heart*, no less sublime, than interesting, and uncommon. There is every reason to conclude, from that Evidence, at least, that he was most deeply and sincerely impressed with the vast Concerns of a future and eternal State: into which, we are informed, he had been seriously apprehensive, for some time, he should be *hurried*, in that shameful Manner, alas! too well known; and, upon which, he entered, we trust, not merely with the Magnanimity of a Prince, but with the more supporting Hope of a Christian Faith. We therefore indulge the relieving Assurance, that he has only exchanged a transitory Existence, an earthly Crown, a temporal Kingdom, for a Life immortal—for a Crown of never-fading Glory—and for a Kingdom, whose Foundations are eternal in the Heavens*. And,
in

* LOUIS saw his last Moment approaching with Coolness and Tranquillity. It is long since he re-
F solved

in this happy Persuasion we are the more confirmed, when we recollect, that he reposed his departing Spirit entirely upon the Mercy of God, through the Merits of the Redeemer, in whom alone there is Forgiveness and Salvation.

There solved to sacrifice Life, if we may judge from the two following Anecdotes.

Two Years ago, M. de Liancourt representing to Louis, that the Modifications and the *Veto*, which he opposed to certain Degrees, might be dangerous—“What can they do?” replied Louis, “They will put me to Death—well, I shall obtain an immortal for a mortal Crown.”

The other Anecdote is more recent, and proves, like the former, that *Louis* never feared Death.—On the Day that Deseze made his Defence in the Convention, *Malasherbes*, in a Conversation which he had with *Louis* in the Evening, wished to prepare him for the Event, by hinting that his Defence might not be attended with the desired Effect, and that the Issue of the Trial was uncertain—“I understand you,” replied *Louis*; “but my Resolution is already taken: I see, without fear, my last Hour approaching; and I shall lay my Head on the Block without Uneasiness.”

The last Request of the unfortunate *Louis*, breathes the Soul of Magnanimity, and a Mind enlightened with

There then let us leave him—in the Bosom of his Saviour, Friend, and God—and proceed now to enquire, What are the most important and valuable Lessons of national Information, to be collected from the Character, State, and Conduct of a neighbouring Kingdom.

with the finest Ideas of human Virtue. He appears not to be that Man, which his Enemies reported.—His Heart was sound, his Head was clear, and he would have reigned with Glory, had he but possessed those Faults which his Assassins laid to his Charge. His mind was influenced by the Suggestions of Wisdom, and even in his last Moments, when the Spirit of Life was winged for another World, his Lips gave Utterance to them, and he spoke with Firmness and Resignation, when he said, “ To thee, O God, do I commend my Soul! I forgive my Enemies! I die Innocent.”

There was indeed a certain Crisis, in which, his Fortitude, seemed to fail him—which was, at the first Sight of the Scaffold, and the Instrument of his Dissolution. His Confessor observed the starting Emotion; and at the Instant was so successful, as to revive his Courage, by this sublime, and happy Address—“ *Fils de St. Louis, montez au Ciel!*”—“ Son of St. Louis, ascend to Heaven.”

PART III.

I SHALL not allow myself to suppose that any of us, who are now assembled together, for purposes of Consideration and Improvement, which regard the Publick, as well as ourselves, are so lost to every thing good and sacred, as to deny either the Being of a God—his moral Government of the World—or the Divinity of the holy Scriptures.

Upon this presumption, I observe, that it pleases God, to make use of various Means, for the Communication of the best Instruction to the Minds of his rational and intelligent Creatures. Sometimes, for instance, by what has been called, The Nature of Things—sometimes, by the Dispensations of his Providence, the State of Affairs in the World—and sometimes, and chiefly indeed, by his divine Oracles, or
the

the Writings, which have been given us by supernatural Inspiration.

With respect then to the Dispensations of his Providence, or the State of Affairs, in a neighbouring Kingdom, what are the very obvious Lessons of national Instruction, which they evidently preach to us? —We ought certainly to learn from thence, the high Veneration and cordial Esteem, which are most justly due to good Kings, and good Government—such as *our own*.

You will be told, perhaps, by those, who wish to enflame your Minds with Faction, Sedition, and Rebellion, of the Power of the People—and, the Majesty of the People—and the Sovereignty of the People! Preposterous Nonsense—contemptible Jargon—and, perhaps, something worse, as they are too frequently misapplied. For, after all, where is the Power of the People *? In the representative Head

* Does not every Man of common Reflection perceive, that to talk in so loose and wild a style as this, can

Head of the Nation. And, where is the Majesty of the People? In their lawful Monarch. And, where is the Sovereignty of the People? In the KING. And, why so? Because it has been found, by Observation and Experience, the only infallible Teachers under Heaven, to be for the greatest Good of the Whole.

Still you will be pestered with the Authority of Names, accounted great, to sanction the false Ideas of democratic Policy, which are calculated for no other Meridian than that of Confusion, Disorder, and every evil Work: and, it will be insisted on, with a degree of Hardiness, which bids defiance to all Argument, Caution, and Prudence, that the Powers which be, are ordained of Men; and that, the People have an inherent, unalienable Right to change their Form of Government, when-

can have no better a Tendency than to produce an *universal executive Power, or universal Tyranny, of the maddest sort, all over the Kingdom?* — Let the impartial Reader consult an excellent Letter on this Subject to Mr. Fox. Sold, by Downes, No. 240, Strand.

ever

ever they please — and, that their Will is to be Law. Suffer me, however, to intreat you, in the Name of Reason—in the Name of Peace—in the Name of Religion—in the Name of GOD himself, to remember, that, The Powers, which be, are ordained of God; and that, whosoever resisteth the Power, resisteth the Ordinance of God.

From Cases of *extreme political Necessity*, nothing can be argued; nothing can be inferred. They *will* take their own Course. Nothing can impede Them. But, are they not Cases of *Exception*? And, Exceptions are one thing—a standing general Rule another. The latter, and not the former, is to be our Guide. It is our Office, therefore, to put you in Mind, to be subject to Principalities and Powers—to obey Magistrates—to speak evil of no Man—and to exhort you, that Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men; for *Kings*, and for all that are in authority—that we may lead a quiet and peaceable Life, in all Godliness
and

and Honesty—For this, is good and acceptable in the sight of God our Saviour.

I take the Liberty of pressing this point with the greater Earnestness, because it has become the prevailing Fashion of the Times—the Madness of the Age—to speak of the regal Dignity with the most vulgar and illiberal Opprobrium. It is our pleasure to know, that the divine Religion, we profess, will never sanctify such monstrous Indecency. Did the sacred Scriptures mean to derogate from the Dignity of *Kings*, when it was promised to Abraham, the Friend of God, that *Kings* should come out of his Loins? and to the Church, that *Kings* shall be thy nursing Fathers, and *Queens* thy nursing Mothers? and to the Messiah himself, that, the Gentiles should come to his Light, and *Kings* to the brightness of his rising? Do the Scriptures then, I ask, give us any encouragement to pour contempt upon Princes? So far from it, that their universal Dictate is, Love the Brotherhood—fear God—honour the KING.—

Another

Another important Lesson to be collected from the State and Character of a neighbouring Nation, applies itself more immediately to the Guardians and Protectors of our Lives and Liberties, our Property, and Laws. Let them, who are entrusted with Powers to preserve the Peace and good Order of the Community, keep an ever-watchful Eye upon its *secret Enemies*: who have been taught by their Leader—no very artless Adept in political Devices—to relinquish his great professional Principle, that, Honesty is the best Policy, and to disguise their real Sentiments, Designs, and Plans, by associating with its *Friends*—by adopting their Resolutions—and, by subscribing any thing, they shall propose, lest they should be suspected, or betrayed.

Our sagacious and penetrating Guardians, we trust, will never forget, that, A masqued Battery is, of all others, the most dangerous. The *Silence* of the Camp may operate more successfully, and fatally, than its Shout. The ecclesiastical Establishment, it is well understood, is a primary Mark, a
 G grand

grand Obstacle; and through what Riot, or Ruin, in Church and State, they would accomplish its Overthrow, let the Experience of a former Age be a sufficient memorial. It has been well observed, in objects of such Magnitude, “ Better to fear too far, than trust too late.”

Let the atrocious Deed, which has given rise to these Reflections, and which we are both reprobating and improving, instruct us, to beware of *The Tyranny of the People* — of unprincipled, and plundering *Usurpers*, under the Mask of Contention for *Liberty, Equality, and Rights*. For, if we would understand Things, as well as make use of Terms, what is Tyranny? and, who is a Tyrant? — “ Wherever *Law* ends, there *Tyranny* begins, if the Law be transgressed to another’s Injury. And, whosoever assumes a Power, not given him by Law, or exceeds the Power the Law has given, is equally a Tyrant.” What a Species of Tyrants then must They be, who have been perpetrating the most monstrous Villany, not only *without* Law, but *against*
all

all the Laws of Nature, of Reason, of found Policy, and of true Religion *!!—

I cannot omit so seasonable an Opportunity, as that, which now presents itself, of remarking, that, From the Situation, Circumstances, and Spirit of a neighbouring Kingdom, we are taught, I conceive, in a very awful Manner, to remember to keep holy the Sabbath-day. For, it is very well known, that one of their most prevailing Evils,

* Should therefore the patriot King, and pacific Sovereign of these Realms, be driven by honourable Necessity to engage in a War with France—against whom will that War be engaged in? Against a People [or, a Faction] that have declared War against all Order, Government, Distinction, and Religion whatever! who have committed such acts of Carnage, as have harrowed up the Soul, and outraged all Humanity! who are embarked in a wicked and ruinous Crusade against all the Governments in the World! who are even advertising the virtues of Treason, and recommending Dissention, Commotion, Rebellion, and Regicide! A People, who, to borrow the language of an admirable Writer already referred to, “with no Force but their Numbers, no Power but their Crimes, are treading back the steps of Barbarism; restrained by no Ties, no Compact, no Morality; invading

Evils, and particularly among the higher Orders, was the Profanation of that sacred Day. An Evil too, which, I am sorry to see, is increasing, with all its dreadful Consequences, in our own Country: for, in the commission of it, the great Mass of the People is thrown out of the way of all religious Improvement—becomes gradually insensible to every Idea of Piety and Virtue—and grows infidel, abandoned, and profane. And then, is it any wonder, that, after despising their God and Religion, they should despise Government? speak evil of Dignities? and treat every Superior, with Indignity and Contempt?

ding and destroying every thing; pretending to give Laws, which it spurns, and Liberty, which it knows not, to the Nations it spoils, and ravages; dissolving the bands of civil Union, and tearing asunder the ties that unite Men together, in States, Cities, Societies; trampling upon Duty, Allegiance, Patriotism, and Religion, and spreading Misfortune and Contagion all around them!!! Is this then a Moment for political Disagreement? Every MAN, who loves his Country, and wishes to cherish her GLORY and PROSPERITY, should UNITE in the general Cause, to quell the Influence of Enemies, whose Barbarity should rouse all *Europe* to Vengeance.

For

For my own part, after what I have seen, what I have read, and what I have heard of Patriotism, and the Love of our Kind, I am perfectly convinced, that, A good Man only, is a public Good: and I am as free to avow my Opinion, that, They ought to be looked upon as Characters the most injurious to Society and the State, who shew the least regard to true Religion, and the public Worship of that God, to whom they must every one of them shortly render a very awful Account. Instead of flattering *The Great*, in this respect, they ought to be told—to be told with Firmness, and without Reserve—that, The higher the Rank, the greater the Infamy. For, if it were wise in the Roman Satirist to say, *Nobilitas sola est, atque unica, Virtus*—we may with equal Propriety, at least, observe, that, It is not in Man, not to despise Nobility without Virtue.

Who among us does not see, that, “The Examples of *great Persons*, take away the Shame of any thing they are observed to

practice, though it be never so foul, and scandalous in itself? Every such Person stamps a kind of *Authority* upon what he does; he becomes both a *Rule*, and an *Encouragement*, to his Inferiors. The Action is seldom *abhorred*, where the Agent is *admired*: and the Filth of the former is hardly taken notice of, when the Lustre of the latter dazzles the Beholder.”—

In a word, then, and to close all. From the Circumstances and Conduct, the State and Character, of a neighbouring Kingdom, let us all be induced and excited, to promote the Spirit of genuine Piety, in ourselves, and in others; that is, the Spirit of the Christian Religion; which is, at one and the same time, a Spirit of Devotion towards God, of Reverence to lawful Government, and of universal Good-will to Man. No marvel therefore, that those, who have deserted the Christian Faith, and who have treated all Religion with the most impolitic, unmanly, irrational, unphilosophical, and atheistical Contempt, should aim to establish a Republic, which is founded in Confusion

Confusion and Plunder, in Anarchy, and Blood. It is an Honour to the Christian Religion, to be rejected by such an Association; and, a new external Evidence of its divine Origin and Truth.

That we may never be the Monuments of an Apostacy, so degrading, and disgraceful—and for the Protection, Peace, and Happiness of the British Empire—and, therein, for the Security of that Religion, and The ecclesiastical Establishment, which have been its greatest Dignity, Support, and Blessing; let every Soul be subject unto the higher Powers—not only for Wrath, but also for Conscience sake. And, as we value our *civil Privileges*, our *political Constitution*, our *social Comforts*, and, above all, *the Favour of Heaven*, let us render to all, their Dues; Tribute, to whom tribute is due; Fear, to whom fear; and Honour to whom honour is due. *Render unto Cæsar*, the Things, which are *Cæsar's*, and unto God, the Things, which are God's.

And,

And, that this highly-favoured Nation,
 may for ever continue attached to the only
 true Religion in the World—for ever loyal
 to its rightful Sovereigns—and for ever in
 perfect Unanimity and Peace within itself,
 may God of his infinite Mercy grant for
 the sake of Jesus Christ ! and, may *All*
the People say, **AMEN.**

THE

And

THE
WILL AND LAST MEMORIAL
OF
LOUIS THE SIXTEENTH,

WRITTEN WITH HIS OWN HAND, AND
READ AT THE GENERAL COUNCIL
HALL OF THE COMMONS OF PARIS.

IN the name of the most Holy Trinity, of the Father, the Son, and the Holy Ghost, this five-and-twentieth Day of December, 1792. I Louis the XVI. by name, King of France, having been confined along with my Family, for more than Four Months past, in the Tower of the Temple at Paris, by those, *who were* my Subjects, and being deprived of all kind of Communication with other Persons, and since the 11th of this Month even with my own Family; and moreover, being involved in a Prosecution, of which, on Ac-

H

count

count of the Passions of Men, it is impossible to foresee the Event, and for which neither Precedent nor Pretext can be found in any now existing Law; having God only Witness of my Thoughts, and to whom I can address myself, I declare here in his Presence my last Will and my last Sentiments.

I commend my Soul to God, my Creator; I humbly pray of him to receive it into his Mercy; and that he will not judge it according to its Merits, but through the Merits of our Lord Jesus Christ, who offered himself a Sacrifice to God the Father for us Men, hardened as we are, and me more especially.

I die in the Faith of our Holy Mother the Catholic Apostolic and Roman Church, which holds its Powers by an uninterrupted Succession from St. Peter, to whom Christ Jesus entrusted them. I believe first, and my Confession is, all that is contained in the *Symbol* and the Commandments of God and the Church, the Sacraments

ments and the Mysteries, such as the Catholic Church both now and ever hath taught them. I have never pretended to erect myself into a Judge of the different Manners of explaining the Dogmas which rend the Church of Jesus Christ, but I have referred them, and ever shall refer them, if God grant me Life, to the Decisions which the superiors of the holy Catholic Church have given, and may give conformably to the Discipline of the Church, since the Time of Jesus Christ.

I commiserate, with my whole Heart, such of our Brethren as may be in Error; but I do not pretend to judge them, and I do not love them all the less in Jesus Christ according to the Precepts of Christian Charity; and I pray God to pardon my Sins; I have endeavoured to examine them scrupulously, to detest them, and to humble myself in his Presence.

Not being able to obtain the Ministry of a Catholic Priest, I pray God to accept the Confession that I made to *Him*, and above

all, the deep Repentance that I feel for having put my Name, (*though it was against my Will*) to Acts, which may be contrary to the Discipline and Belief of the Catholic Church, to which I have ever remained sincerely attached in my Heart. I pray God to accept the firm Resolution I have made, if he grant me Life to provide myself, as soon as I can, with the Ministry of a Catholic Priest, to confess me of all my Sins, and to receive from him the holy Sacrament of Penitence.

I beg of all those, whom I may have offended inadvertently, (for I do not recollect that I have willingly offended any one) and those to whom I may have given bad Examples, or Cause for Scandal, to pardon me the Injury which they believe I may have done them.

I intreat also, that those who have Charity, to unite their Prayers with mine, to obtain from God the Pardon of my Sins.

I pardon

I pardon, with all my Heart, those who are become my Enemies, without my having given them Cause; and I pray to God to forgive them, and those also, who, by a false or misconceived Zeal, have done me much Injury.

I recommend to God, my Wife and my Children, my Sister, my Aunts, my Brothers, and all those who are attached to me by the ties of Blood, or in any other Manner whatsoever. I pray to God, most fervently, that he will cast an Eye of Mercy on my Wife, my Children, and my Sisters, who have long suffered with me; that he will support them with his Grace, *should I be no more*, so long as they shall remain in this transitory World.

I recommend my Children to my Wife; I have never doubted of her maternal Tenderness for them; I recommend it to her, in particular, to make of them good Christians and honest Men; and to teach them that they must consider the Grandeurs of this World, (if they are condemned to
experience

experience them) as dangerous and perishable, and to turn their Views towards the only solid and durable Glory — that of Eternity.

I beg of my Sister, that she will be pleased to continue her Tenderness to my Children, and to become a Mother to them, if they have the Misfortune to lose their own.

I pray my Wife to forgive me for all the Evils which she has suffered on my Account, and for all the Uneasiness which I may have been the Occasion of since our Union, hoping that she has nothing with which to reproach herself: I have no Blame to lay at her Door.

I very strongly recommend to my Children, after what they owe to God, which ought ever to be first, to be united with each other, to be submissive and obedient to their Mother, and grateful for all the Cares and Pains which she shall take of them in Memory of me.

I beg

I beg them to regard my Sister as a second Mother.

I recommend to my Son, if he ever should have the Misfortune to become a King, to think that he owes every thing to the Happiness of the Citizens, that he ought to forget all Hatred and Resentment, and more especially all which relates to the Misfortune and Misery that I experience. That he cannot procure the Happiness of the People, but by reigning according to the Laws; but that at the same time, a King cannot make himself respected, and do the Good which his Heart intends, unless he has the necessary Authority; that otherwise, being fettered in his Operations, and incapable of gaining Respect, he becomes of more Injury than Use.

I recommend to my Son, to take Care of all the Persons who were attached to me, so far as the Circumstances, in which he may hereafter be, will permit him; and to remember, that I have contracted a sacred
Debt

Debt to the Children or Parents of those that have perished for me.

I know that there are several among the Persons attached to me, who have not conducted themselves towards me as they ought, and that they have even shewn an Ingratitude—but I pardon them; (often in the Moment of Tumult and Convulsion Man is not Master of himself)—and I beg of my Son, when he shall have the Opportunity, to recollect their Misfortune only.

I could wish now to testify my Gratitude to those, who have shewn me a real and disinterested Attachment. If, on the one Hand, I was feelingly touched by the Ingratitude and Disloyalty of those to whom, and to their Relations and their Friends, I had been prodigal of Bounties; on the other, I have had the Consolation of experiencing the gratuitous Attachment and Interest of many disinterested Persons; and I beg them to accept my Thanks.

In

In the present Situation of Things, it would be unfit to be more explicit ; but I most particularly recommend it to my Son, to seek Occasions to be grateful to them.

I should nevertheless think I offered Violence to the Feelings of the Nation, if I did not openly recommend to my Son, Messrs. de CHAMILLY and HUE, whose real Attachment led them to immure themselves with me in this sorrowful Mansion, and who expected to become the unfortunate Victims of their Friendship.

I also recommend to him, CLERI, whose Care I have every Cause to praise since he has been with me, and he has remained with me to the last. I beg, Messieurs of the Commune, to give him my Furniture, my Books, my Watch, my Purse, and the other trifling Effects, which have been lodged with the Council of the Commune.

I also heartily forgive those who watched me, for the Ill-treatment and Constraint

they have conceived it their Duty to impose upon me. I have met with some feeling, some compassionate Hearts—may they in their Souls enjoy that Tranquillity, which their turn of mind must procure them.

I beg of Messieurs De MALSHERBES, TRONCHET, and De SEIZE, to accept all my Thanks, and every Expression of my Sensibility, for the Care and Pains they have taken in my Cause.

Lastly, I declare before God, and almost at the Moment I am to appear in his Presence, that I do not reproach myself with any of the Crimes of which I am accused.

Thus done, (in two Parts) in the Tower of the Temple,

December 25, 1792.



LOUIS.

BEAUDRAIS, Municipal Officer.

F I N I S.

MEMORANDUM.

BY *a neighbouring Nation*, in the second part of these Reflections, the candid and considerate Reader will understand, Those, who were either guilty, or, that approve of the atrocious Transactions, therein exposed.

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